

LECTURE BY PROF. R. C. ECCLES.

A New Idea about Evolution—This being God.

turn out to be not ideas at all, but words without content. If we can manage to talk about a world being made out of nothing or a universe being forced out of nothing, it matters not what our pretenses of belief, the thought is absolutely and utterly uninterpretable. It is not a thought at all. We are simply using words without the shadow of meaning, for we cannot conceive for a moment of anything coming into existence from nothing. Everything must have had some beginning, in some way, for us to be able to think of it. Now, mark this, you, I do not say that something cannot come from nothing.

sound that a Russian, for example, would call a "tremolo" is a sound that rebounded from the primitive foyers. Before there was an echo, perhaps, to hear it, some broken splint of wood sent forth the sounds that made that splint an æolian harp, and it sounded one of the notes of the wires; and another splint rang out with a somewhat different tone. The timber and all we have in the old notes of the past that sounded without harmony. Now we are bringing them to a higher and more perfect harmony. This is all; and this constitutes what we call in the nineteenth century

consciousness be immortal and eternal, and the rearrangement constitutes all? I will say that that soul, in its development, must keep pace with material development. There must be a rearrangement of the elements of the soul; a rearrangement of the internal powers of thought; our feelings must be re-arranged; our powers of consciousness; of memory. Our power of perceiving colors must change. When we look at an object that is red, to-day, we may see, in the future, produced a rearrangement in the power of sight which will show us something grander.

In the meantime, however, I want to show you

the title attached to *Deny*. So Jesus said, "I am the true vine, and ye are the branches." He said this to you, giving you a discourse which might be *logos*, a discourse, like that of the other meaning, which has power to force the great vine to grow, produce. If we turn to the 15th chapter of St. John, we will find why Jesus is called *logos*. There we find Jesus is spoken of as being the true vine. "I am the true vine, and my father is the husbandman." "Every branch in me that beareth not fruit I will take away; and every branch that beareth fruit, I will purgeth it, that it may bring forth more fruit." What does Jesus mean? He means, I am the vine and you are the branches; I am the growing

nonsense which occupies the most of our time, we begin to reflect, and, if possible, to devise means for making restitution for the delinquencies of our earth-existence. But since each period of our lives has its incumbent duties, we find by imposing supply past delinquencies, except by coming back under circumstances and conditions which exist at the time we failed to supply the connecting links in the chain of our existence. This renders it necessary for us to return to earth again; and in doing so we will select parents whom we believe best calculated to inspire us in the direction of securing the endowments which we were found to be destitute of.

sea, and that, too, without helm, chart or compass. When men, women, and children are sick, is it the body or the mind that is diseased? Does the lance-leech or medicine act only on the mind, on the body, or on both? Some, if not all these questions will be answered at another time.

This is the first of a series of communications on the subject, "Mind and Matter," three numbers which we have already received. One of these will appear in each number of this journal until completed. They are worthy of the most thoughtful consideration of all who may be fortunate enough

THE OTHER SIDE OF THE QUESTION STATED.

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